VERA EFFIGIES REVERENDI DO.^NI
IOSEPHI HALL NORVIC̃ EPISCOPI.
OBIIT SEPTEMBRIS. VII. ANNO DOM̃: 1656.
ÆTATIS SUÆ 82:

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ἸΣΡΑΗΛ ἈΓΧΙΘΑΝΗΣ.

DEATHS ALARUM,

OR

The Presage of approaching Death:

GIVEN IN A

FUNERAL SERMON,

Preached at St. PETERS in *Norwich*, *September* 30, 1656.

For the Right Reverend

JOSEPH HALL, D. D.

Late L. Bishop of *NORWICH.*

Who upon the 8 day of *Septem.* 1656. *Anno Ætatis suæ* 82. was gathered to the Spirits of the Just that are made perfect.

Καὶ τὸ ῥῆμα τῷ ῥήματι, καὶ τὸ ἔργον τῷ ἔργῳ, τοῦ τελευτᾶν καὶ τελεῖσθαι προσέοικε. Themist. apud Stob. c. 119.

Τὸ ἐν ἐμοὶ θεῖον ἀνάγω ἐπὶ τὸ πρωτόγονον θεῖον. Plotinus Expirans. Synesius Epist. 138.

Id agendum est ut satis vixerimus. Sen. Ep. 23.

Ut satis vixerimus, nec anni, nec dies facient, sed animus. Sen. Ep. 62.

By *John Whitefoote* M. A.
And Rector of *Heigham* near *Norwich.*

London, Printed by *W. Godbid*, for *Edward Dod*, at the *Gun* in *Ivy-lane*, *M. DC. LVI.*

To the Reverend

His much honored Friend

ROBERT HALL, D. D.

Eldeſt Son to the Right Reverend

JOSEPH, late L. B. of *Norwich*.

SIR,

IT is an undoubted Canon of the Apoſtles, That the Elder that rules well, and eſpecially that labours (too)

in the Word and Doctrine, should be counted worthy of double honour. *Such an One was your Reverend Father, by the good report of all Men, and of the Truth it self. And the* double honour *that the Apostle allowed him, he was once by the bounty of his Christian Prince, worthily possessed of; though of late (as we all know) he was* muzzled *from the Enjoyment thereof. But* Envy *it self (and if there be any thing worse) cannot deprive*

deprive him of his double honour: *One part whereof he hath already enjoyed in his life time, in the Hearts, Tongues, and Pens of thoſe that lived with him in this and other Nations. The ſecond part remains ſtill due to him, after his Death, which he cannot want, whiles there are any living whoſe Tongues are capable of giving a true praiſe.*

This poor Peece was deſigned to that juſt end; that is, next to the Glory

of God, *to the* due Honour of his Faithful Servant. *That it is no more worthy of his* Name, *is a second part of my sorrow, for his Death. It contains a short Representation of him taken in haste; (as all pictures are which are done after the parties death) yet might it have been done neerer to the life, had it not fallen into a very unskilful hand: But besides that, it hath the common disadvantage of all* Writings, *which are but the dead*

dead Shadows of the living Voyce; and therefore no marvail, if this wants much of that little Grace and Vivacity, which it might ſeem to have in the delivery.

Such as it is (Sir) it was (without conſulting my voyce) voted to the Preſs, by them that heard it, and as much deſired by them that heard it not, becauſe they heard not of it till it was paſt the reach of the Ear. And they were neither few, nor ſleight perſons that were

were much diſcontented at their abſence from the too private Commemoration *of ſo Worthy a Perſon, cauſed by the ſudden determination of the Time: To give them ſome ſatisfaction, I was enforced to yeeld to the Publication of theſe Notes. Whereto I was alſo encouraged, becauſe promiſed by the kind judgements of them that heard them, that they could not but find ſome good entertainment from moſt men, for his ſake, of whom they repre-*

repreſent ſo willing (though weak) a remembrance. *I hope alſo they may afford ſome preſent ſatisfaction to the many that juſtly expect a better account of his Life; wch in your name (by whom it is beſt able to be done) I here preſume to promiſe, in convenient time; and that the rather, becauſe I am not ignorant of your being furniſhed of ſome Modeſt and yet Remarkable* Collections *thereof, left by his owne Pen. I doubt not but that you eſteem*

eſteem it a ſpecial part of your owne Duty, *as well as your* Honour, *to follow the* ſtreight ſteps *of his* Induſtrious *and* Holy Life. *And to afford the* preſident *thereof to the Imitation of others, will be a kindneſs very ſeaſonable in theſe evil dayes. And very uſeful it may bee (after many others of the Ancient Biſhops Lives, now forgotten, than which it is certain there never were any more Saint-like,*

ſince

ſince thoſe of their Predeceſſors the Apoſtles) *towards a Demonſtration that* Prelacie *and* Piety *are not ſuch inconſiſtent things, as ſome would make them; And that the Men which are of, or for that Order, ſhould not be excluded* (*as by the* Monopolizers *of that Name they now are*) *from the number of* Saints; *and conſequently not debarred from that which is now aſſerted to be the common intereſt, and*

and indefeiſible right of all Saints of whatever perſwaſion; that is the liberty *(if not of* Diſcipline, *yet) of* Worſhipping God, *according to their* Conſcience, *and the beſt light of their owne* Underſtanding.

To conclude: Your neareſt Relation claims the prime Intereſt in whatſoever ſhall pretend to your Fathers Name; and therefore this Sir, (which is to be reckon'd inter parentalia)

rentalia) *is with the Author*

Yours at Command

to serve you in

the Lord,

From my Study in St. *Peters Norwich, Nov.* 10. 1656.

J. W.

GENESIS 47. 29.

And the time drew nigh that Iſrael *muſt die.*

IN the Funeral Sermons of the Antients, the perſon deceas'd was the onely Text; and the Sermon nothing but an Anatomy Lecture upon the dead mans life. Should I have imitated that cuſtome upon this occaſion, by taking no other Text, than that of this Saints life; That which the Pſalmiſt ſaith of the life of man, would (very like) have been the cenſure of my *Sermon*; namely, That it was but *as a tale that was told.* But methinks I might have had a ſufficient Apology for that, not from

Pſal. 90. 9.

the cuſtom of the Fathers only, but from Scripture it ſelf; a good part whereof is altogether taken up with a Narrative of the lives of Saints; and thoſe too, not altogether Canonical in every line. And we have a Saint to ſpeak of (I think I may preſume to ſay) as eminent an one as ſome of them.

But yet I hold my ſelf by modern cuſtom obliged to chuſe another Text, firſt, or laſt; and I thought it would do beſt to give it the Precedence; you have heard already what it is, ſhort, and plain, agreeable to the deſign of my diſcourſe upon it, which muſt be ſhort, becauſe I have another Text to take up, when I have done with this; and plain, becauſe that ſuits beſt with my own abilities, and the ſadneſs of the occaſion. *And the time drew nigh that Iſrael muſt die.* So it is in the Engliſh Paraphraſe; for a verbal Tranſlation according to the Hebrew Text, would run thus; *And the days of Iſrael drew near to die.* And ſo our Tranſlatour renders the ſame words, 1 *Kings* 21. *Deut.* 31, 14. But I ſhall not take upon

on me to correct the preſent Tranſlation, becauſe it agrees well enough with the ſenſe, and better with the words too, than that of the Vulgar Latine, as I ſhall have occaſion to ſhew by and by.

Four things I have to conſider in this Text: Firſt, the neceſſity of *Iſraels* death, *Iſrael muſt die.* 2. The time of his death, there was a certain time when *Iſrael* muſt die. 3. The appropinquation of that time, *The time drew nigh.* 4. *Iſraels* foreſight, and conſideration of the approach of that time. This the Vulgar Latine hath diſtinctly expreſſed, *Cúmque appropinquare cerneret diem mortis ſuæ, when he ſaw the day of his death drew nigh.* That *Cerneret* (I confeſs) is an addition to the words, but not to the ſenſe of the Text. For that *Iſrael* did foreſee and conſider the approach of his death, is plainly implyed, as the reaſon why he took ſuch a carefull order with his ſon *Joſeph*, about the place of his burial, as you may read in the words following my Text. The like order did *Joſeph* himſelf give to his ſons, about

his burial, when he saw his time to die drew nigh, *Gen.* 50. 25, 26. Both of them were very solicitous to be buried in the land of *Canaan*. *Lyra* thinks it was, because they foresaw (by a spirit of Prophecie) that in that country there would be a resurrection of many Saints with Christ, when he should rise again, and they hoped to be of the number, and therefore would be buried there. This conceit is scarce so much as probable.

But that reason which the Rabbins give, is a ridiculous absurdity; namely, because there shal be no resurrection at all of any but Jews, and of them only in the Land of *Canaan*; whither all bodies that are not buried there must be rol'd through some secret burroughs of the earth, from their most distant places of burial, before they can be rais'd to life: This fancy is near akin to a multitude more of those mens. But the Authour to the Hebrews, hath told us the true reason of their desires in this point; *By faith Joseph when he died made mention of the departing of Israel (out of Egypt) and gave*

Heb. 11. 22.

gave commandment concerning his bones; Namely, that they ſhould be carried with them into *Canaan*: Thereby declaring his own, and confirming their faith, concerning their deliverance out of the Egyptian Thraldom, which for ſome time they were yet to indure, and their certain poſſeſſion of the Land of Promiſe.

I am now to begin with the firſt particular fore-mentioned. The death of *Iſrael*, and the neceſſity thereof, *Iſrael muſt die*. I told you before the Vulgar Tranſlator had taken the boldneſſe to put in a word into the Text, and that I excuſed, for its agreement with and explication of the ſenſe. But I muſt tell you alſo, he hath left out another word (inſtead of that) which cannot ſo well be excuſed. For hee reads, *Cúmque appropinquare cerneret diem mortis*, leaving out the name of *Iſrael*, which is found in the Original. I am not ſo great a friend to that Tranſlation, as to excuſe that preſumption, if ſuch it were, and not rather an over-ſight, left yet uncorrected, in all the Copies that I have ſeen.

The name of *Israel* is too considerable a word to be left out in the Text, whether we respect the person signified by that name, or the signification of the name.

First, Consider the person signified by that name, and you shall find he was as eminent an one, as any that is named in Scripture. And for the signification of the name, you shall hear also, that is very considerable, and so declared by God himself, who both gave the name, and the true interpretation thereof. First, let us a little inquire after the person signified by this name, *Israel*: Who was he? The man was a *Binomius*, one that had two names: His Original name was *Jacob* (and there was a mystery in that name as you may find, *Gen.*25.26. *Hos.*12.3.) This name of *Israel* was an *agnomen*, an *alias* to the name *Jacob*; a new name given him by his God-father the Angel, at his confirmation: You may read the story of it, *Gen.* 32.28. *Thy name shall be no more called Jacob but Israel*. μέγα καὶ τίμιον ὄνομα ἄθλου τῆς ὑποστάσεως. *Naz. A great and honorable name given him*

him for a reward of his Piety. So the Lord changed the name of *Abram* his Grandfather, into *Abraham*, *Gen.* 17. 5. And he was the first man in the World, whose name was ever given, or changed by God. And it is well noted, there never was any man received a name immediately from God, but was either an eminent person, or a Type of some great and notable matter in the Church.

There is no name in Scripture so famous, as that of *Israel*. *Pererius* puts the question, why the story of *Israels* life, is more fully set forth than any of the Patriarchs: and gives this reason for it; because he was, *Totius & Solius Populi Dei Parens*, the Father of all, and the only people of God, having no other children besides the twelve Patriarchs, the Heads of the twelve Tribes of *Israel*: Which cannot be said either of *Abraham* or *Isaak*: For *Abraham* we know had *Ishmael* as wel as *Isaak*; and so was not the Father of the Faithfull only, but of the *Ishmaelites* too. And *Isaak* had *Esau* as well as *Jacob*, and so was Father of the *Edomites*, as well as

Israelites; but *Jacob* was Father of the *Israelites* only: And that ye know in the old Testament is the common name of the people of God; who are sometimes called the *Children of Israel*, sometimes *Israel*, and sometimes *Israelites*. As we are now called *Christians* from *Christ*: So were the people of God of old called *Israelites* from this *Israel*. And it is observed, when speech is of the infirmities of the Church, she is called *Jacob*; but when her glory and valour is signified, she is called *Israel*. *Israel* had the honour first to receive his name from God himself, and then to give a name to all the people of God; yea and to God himself too, for he is frequently called, *The God of Israel*, *The Hope of Israel*, *The Strength of Israel*, *The Rock of Israel*, *The King of Israel*, *The Saviour of Israel*, &c. And Christ is called, *The Holy One of Israel*, *The Glory of Israel*. Many and glorious things are spoken of this Name, too many to be here recounted. The summe of all is comprehended in the words that were put into *Moses* mouth, to speak unto *Pharaoh*, *Exod.* 4. 22.

Thou

Thou ſhalt ſay unto Pharaoh, thus ſaith the Lord, Iſrael is my ſon, my firſt born. Or in that of the Prophet, quoted by the Apoſtle, *The Lord ſaid, I have loved Jacob* (that is, *Iſrael*) *and I hated Eſau.* Mal. 1. 2. Rom. 9. 13. He was the famous inſtance of Gods free and eternal election. One that was ſanctified from the Womb, and in it, as is thought. *The bleſſings of Iſrael prevailed above the bleſſings of his father.* Such was the honour of the perſon ſignified by this name. Gen. 49. 26.

Now for the ſignification of the name, I find ſome variety in the opinion of the Antients: Some will have it to ſignifie, *Homo videns Deum, A man ſeeing God*, as *Philo*, and moſt of the Fathers after him. Some Tranſlate it, *Rectus Dei, a right* (or upright) *man of God.* This ſignification is oft mentioned, and ſometimes approved by St. *Hierom.* And very true it is, that both theſe ſignifications of the name, will agree very well to the perſon of *Iſrael*; and well enough with the name it ſelf, as it may be written and pointed in Hebrew. *Iſrael* was indeed אִישׁ רוֹאֶה אֵל, *a man that ſaw God*;

and

and that oftner than any of the Patriarchs: We have seven or eight of his Visions recorded in Scripture, and one of them was then when he received this name, whereupon he called the place *Penuel*, *Gen.* 32. 30. giving the interpretation; *For I have seen God face to face.*

2. *Israel* was *Rectus Dei*, a right upright man, ישר אל & איש תם, *viz. simplex*, ἄπλαστος in the Sept. ἀπλοῦς, saith *Aquila*, *Gen.* 25. 27. a plain downright man: our Saviour alludes to this place, *John* 1. 47. where he saith of *Nathaneel*, that he was a *true Israelite indeed, in whom is no guile.*

But the truth is, these are but humane conceits of the Etymology of his name. The special and proper signification and reason of this name is given by the Angel himself, that gave him that name, *Gen.* 32. 28. *Thy name shall be no more called Jacob* (that is, *Jacob* only) *but Israel, for as a Prince hast thou power with God, and with men, and hast prevailed.* This is the true interpretation of his name, *Princeps cum Deo*, a Prince with God. He prevailed with God,

God, first for the blessing, and by that blessing he prevailed with men, with *Laban*, and with *Esau*, when the one followed, and the other met him with their threatning Troops; and prevail he did too like a mighty Prince with other men too; for *with his Sword and his Bow*, he conquer'd from the *Amorite*, Gen. 48. 22. that Country which he gave to his son *Joseph* for a possession: *Israel* and *Jacob* too, had both names from striving and from prevailing: The first name *Jacob*, he received in token that he should prevail over his Brother *Esau*. The second name *Israel*, he had in Testimony that he had prevailed with God, and he that prevailes with God cannot be overcome by men.

But this victorious Prince, this famous Victor that prevailed both with God and Men, was *supplanted*, was overcome at last by death, as is signified in my Text; *Israel* must die, as well as *Esau*, he whom God *loved*, as well as he that was *hated*. Death is no argument of Gods hatred, *neither death nor life can separate Israel from the love of God*. He that was loved of God before

before he was born, was no leſs beloved when he was dead. If any man might have prevailed againſt death, or been excuſed from it, one ſhould have thought *Iſrael* ſhould: But there is no ſuch privilege belongs to *Iſrael*; no privilege from death, that death which the Text ſpeaks of, the death of the body. But in another ſenſe it is true, *Iſrael* did prevail over death: Death it ſelf with his *Sting*, was and ſhall be *ſwallowed up in Victory by him*, the Gates of Hell did not prevail over him. For the living God *is the God of Abraham, and of Iſaak, and of Iſrael*, Matth. 22. 32. *And God is not the God of the dead, but of the living. Iſrael therefore* is not quite dead, but ſtil lives, and ſhall do for ever.

But for all that, it was true, *Iſrael muſt die*. Though the word *muſt* is not in the Original Letter, yet it is in the ſenſe. And if there had not been a neceſſity for *Iſrael* to die, we had not been here now to mourn over our Father *Iſrael*, that is dead. But why *muſt*? What neceſſity was there that *Iſrael* muſt die? The Original cauſe of death,

death, we may read in the firſt mention that is made of death, *Gen.* 1. 17. *The day thou eateſt thereof thou ſhalt ſurely die.* Thou, and all thine (*non uni, ſed univerſitati dicitur*) *moriendo morieris, in dying thou ſhalt die,* that is, certainly without remedy. The blaſphemous Jews ſay, *Adam* and his poſterity were therefore condemned to die, becauſe out of his poſterity, there was a man to come that would make himſelf a God, many ſuch there were, but they meant it of Chriſt. Whereas the Scriptures (as well theirs as ours) tell us, it was becauſe they would have made themſelves Gods, liſtening too ambitiouſly to the Serpent that promiſed them the preferment, in his *eritis ſicut dii, Ye ſhall be as Gods.* But you will ſay, hath not Chriſt then redeemed *Iſrael? We truſt he hath,* nay we are ſure of it: As ſure as we are that himſelf the *Holy One of Iſrael* is riſen from the dead; ſo ſure we are that *Iſrael* is, and ſhall be redeemed from death. The Soul is redeemed from the Gates of Hell, and the body ſhall be redeemed from the Grave in due time, by a bleſ-

ſed

ſed *reſurrection*, which is called the *redemption of the body*, Rom. 8. 23. but for that redemption we muſt *wait* till the appointed time come. But is that any privilege of *Iſraels*? Shall not *Eſau* be partaker of that redemption as well as *Iſrael*? I anſwer, no; and yet it is true (and an Hereſie in the *Socinians* to deny it) his body ſhal be raiſed again from the Grave; But that will be no redemption from Priſon, but a bringing forth to Execution. We never read of a wicked man raiſed from the dead in Scripture, though there be many examples of reſurrection in both Teſtaments.

But why might not *Iſrael* be excuſed from dying at all, and ſo this miraculous redemption of the body be ſpared? I anſwer, becauſe the Holy One of *Iſrael* (that was as well the example, as the Author of our redemption) was not excuſed: And we are predeſtinate to be made conformable to the Image of Chriſt, *that he might be the firſt born among many brethren*; conformable to his ſufferings, and to his death συμμορφούμενος τῷ θανάτῳ αὐτοῦ. Phil. 3. 10.

Rom. 8. 29.

Obedi-

Obedient, as he was ſo muſt wee be; *unto the death.* Our bodies are not to be made like unto his glorious body, till they be made vile by death as his was.

Iſrael muſt die in *Egypt*, before he can be carried into *Canaan*, *verſe* 30. *Fleſh and Blood cannot inherit the Kingdom of Heaven.* That which the Apoſtle ſaith of *Iſrael*, is true in another ſenſe than he meant: *All is not Iſrael, that is of Iſrael.* There is an *Eſau* ſtruggling with *Jacob* whiles wee are in the fleſh, a body of fleſh ſtriving with the ſpirit, and though it be *ſupplanted* by *Jacob* in the new birth, yet it will not be quite extirpate, till by death wee ſhall be delivered from this body of death. *Cum hac controverſia nati ſumus* (ſaith *Auguſtine*) theſe two Twins make a perpetual War in us, and no Peace is to be expected till they be parted by death. The Nerve of the fleſh is ſhrunk and lam'd in the combat with the ſpirit, but not quite cut aſunder; And *Iſrael* halts all his life time in the fleſh: *Non enim eſt recipes virtus in corpore mortali*, ſaith *Philo.* Di-

Rom. 9. 6.

vines

vines are of opinion, that in all those that Christ cured of any bodily disease he made a perfect cure, not of that disease only, but of all others, and did *integram corporis sanitatem conferre*, left no reliques of infirmity behind him. How true that is, I know not; but sure we are, it is not so in the spiritual cure. The spirits of the Just are not made perfect till death. There is a sin that cleaves close to us, that will not be put off till we be uncloathed by death. *Israel* therefore must die, that he may be free from sin. Death came in by sin, and sin goes out by death. So do the sorrows of life by those of death: *Wee must die once, that wee may die unto sin*; It is the only *Panacea*, or *All-heal*; nothing but the winding-sheet can wipe away all tears from our eyes. A barbarous kind of mercy it was of *Tamberlain*, to cause all the Lepers of the country to be put to death, to rid them of their misery: But in God it is a real mercy (as well as Justice) to Soul and Body too, to let men die, to free them from the Leprosie of the Soul, and the miseries of the body. *Israel*

must

muſt die that he may reſt from his labours, and reap the fruit of them. There is no entring into Gods reſt, but by this ſleep. *Job* calls man *an Hireling*, Chap. 14. 6. ſo doth our Saviour in the parable: And the Hireling ſervant may not betake him to his reſt, nor receive his wages till night. When *Moſes* was to die, the Lord bid him firſt come up, and then die, *Aſcende & morere*; but we muſt firſt die before we can aſcend to the Mount of the Lord. There can be no perfect Viſions of God, but in the night of Death; ſo Darkneſſe was before Light, and the Evening is before the Morning. *Naz. in laud. Baſilii.*

We can never be perfectly poſſeſſed of the glorious Liberty of the Sons of God, till we get out of the priſon of the Body, and ſo be as the Pſalmiſt ſpeaks, *free among the dead.* ὁ μακαρίτης, was a common *Euphemiſmus* among the Greeks for a dead man; but it is indeed the proper title of a Saint. *Ante obitum nemo*, &c. The ſpirit in truth, is never perfect-

ly alive till the body be dead. It is but as it were buried alive in the body. A kind of Mortification it is to the Soul to live in the body: τὸ σῶμα σῆμα, *Plato.* It doth neither know nor see it self, whiles it is in the flesh.

Death indeed is called Sleep usually; but as *Tertullian* excellently shews in his book *de anima*, It is rather an awaking of the Soul, which in the body is asleep, and doth but dream of things, and therefore is grossely mistaken in all its notions. *De oppanso corporis erumpit in apertum ad meram, & puram, & suam lucem—ut de somno emergens ab imaginibus ad veritates.* Cap. 53.

To conclude this point, The Bird in the breast can never be perfectly taught to sing its Heavenly note of *Halelujah* till it gets out of its Cage, and be set upon the Tree of life, which is in Paradise.

We have heard of the necessity of *Israels* death, and some reasons of it: But what is that to us? What use may we make of this point? Why this:

this: It will afford us a double argument to reconcile us to the thoughts of death. The first is that which *Elijah* used in his Petition for death, 1 *Ki.* 19. 4. *It is enough now, O Lord, take away my life, for I am not better than my fathers.* It is enough to make us content to die, though perhaps not ground enough, to warrant us to pray for it, as *Elijah* did, not with out some spice of impatience, as is judged; but to make us content to die, this is *enough*, that *we are not better than our Fathers.* It is a forlorn errour to think that company wil abate the misery of the second death; but of the first it may, especially when it is so good. *Israel* is dead, and so is *Isaak*, and *Abraham*, and all the Fathers: And are we better than they? We shall fare no worse than they in dying, if we be their children, and to desire to fare better than any of them, were worse than a Vanity. It were too much pride to think our selves so good as they. And as wee are not so good in our lives, so neither is our condi-

tion ſo good as theirs whileſt wee live, but when we die it may; for then we ſhall *bee gathered to our Fathers.*

And that's another good Argument to reconcile us to death; becauſe thereby we ſhal be *gathered to our Fathers*; as is ſaid of *Abram* and many others of the holy fathers; ſo it is ſaid of *Iſrael* when he died, he *was gathered to his people*, Gen. 49. 33. That phraſe is primarily meant of the Body, which goeth to the Grave, *the houſe appointed for all living*, as *Job* calls it, *Job* 30. 23. Yet may it be underſtood of the Soul too, which by death is gathered to ἅδης, the Congregation-houſe of Souls, or the *World of Souls*: עולם הנפשות, as the Hebrews call it. And the Souls of Gods Saints are gathered πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, *To the general aſſembly and Church of the firſt born, which are written* (in albo cœleſti) *in Heaven, and to the Spirits of juſt men made perfect.* There we ſhall meet with *Abraham* and *Iſaak*, and all the Fathers, with the glori-

Hebr. 12. 13.

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ous company of the Apoſtles, the goodly fellowſhip of the Prophets, and the noble army of Martyrs.

Iſrael rejoiced much for the hopes he had to ſee his ſon *Joſeph*, though it were in *Egypt*: How much more cauſe have wee to rejoyce for the hopes we have to ſee *Iſrael* himſelf, his, and our *Joſeph*, and all the reſt of our Fathers and Brethren in the Heavenly *Canaan*, and to ſee the Holy One of *Iſrael*, the glory of *Iſrael*, the Lord Jeſus.

When the Diſciples ſaw but two of the Fathers with Chriſt on Mount *Tabor*, cover'd with a ſleight veil of glory, ſuch as their Bodily eyes were capable of, they were ſo raviſh'd with the ſight, that they ſaid, it was *good being there*, and would therefore have been *building Tabernacles* there to dwell, and yet themſelves were but meer ſpectators of that glory, they were not transfigured: How much better will that Being bee, where wee ſhall not onely bee with Chriſt where he is, and behold his

glory (as he prayed for us:) And that with *open face* too, as St. *Paul* ſpeaks, but ſhall be changed into the ſame Image, from Glory to Glory.

Chriſt is ſaid to be *with us* here, (Matth. 28. 29.) but we are never ſaid to be with him in this world: He is with us by his Spirit here, but we ſhall be with him by our ſpirits when we die. *Eſſe Chriſtum cum Paulo magna ſecuritas; eſſe Paulum cum Chriſto ſumma felicitas.* Bernard. Chriſts preſence with us by his Spirit is a great comfort to ours, but the heighth of glory is for us to be with him.

When *Iſrael* had ſeen the face of *Joſeph*, he was content to die. Gen. 46. 30. *Now let me die, ſince I have ſeen thy face.* And old *Simeon*, when he had ſeen Chriſt in the Temple, ſings his owne *requiem*, *Nunc dimittis. Now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.* And have not we as good reaſon to be willing (at leaſt) with our

our dismission, that so we may come to see him, and his (that is, our own) salvation? *Israel* must die, that he may fully make good the first mentioned signification of his name, That he may *see God*; For the beatifical vision can never be til *death* hath closed the bodily eyes. It was a speech of the Heathen Orators (in his Book *De Senectute*) that he was much taken with a desire to see the *Romane* Patriots, that were dead, whom he loved and honoured; and not them onely whom he had seen and known before, but those that he had read, and heard of. How much more reason have we to desire to see our Fathers, and holy Friends, with all the Eminent Saints of God, that we have read, and heard of; to see them, I say, in such a state of Glory as he never dream'd of? *Præstolatur nos Ecclesia Primitivorum, desiderant nos Sancti, expectant nos Justi*, &c. They expect us, (saith the deuout Abbot of *Claravall*) It is part of their hopeful desires to see

Equidem efferor studio patres vestros, quos colui, & dilexi, videndi. Neque verò eos solùm convenire avco quos ipse cognovi, sed illos etiam de quibus audivi & legi. Cic. de Sen.

us, and bid us welcome; and shall we then be unwilling to go to them, that so kindly long and wait for us? We find in the Old Testament many of the Saints singing *Loth to depart*, and deprecating their threatned dissolutions; which some think was, because the Promise of Eternal life was but obscurely known to them: The sight of heaven was clouded from them, as the Type of it in the Temple was hidden from the people by the Veil: But this cloud is cleared up by the Gospel, and *Moses* veil is taken away, Christ hath *brought life and immortality to light*. It becomes not Christians therefore to retain the Old Testament spirit, still to shrink at the sight of Death, but to be ready to say as St. *Paul* did, *I desire to be dissolved, and to be with Christ, which is* πολλῷ μᾶλλον κρεῖσσον, *far better*. The phrase looks like a Solecisme in the *Greek*, but we should not have gone about to mend it in *English*, by abating the sense, in giving but one Adverb

verb for two; *very far*, or *very much better*, the words ſignifie.

What long and tedious journeys have many a devout Pilgrim taken, to ſee nothing but the old Land of *Canaan*, now turned into *Ægypt*; the place where ſometimes the Fathers lived and died, but ſo long ſince, that their very graves are buryed, and not to be found.

To conclude this point:

Brethren, Let us but be ſure we are true *Iſraelites* indeed, in faith and holineſs, and then never let us fear death.

I have done with the firſt point, *Iſraels death*, with the neceſſity, reaſon, and uſe of it. The ſecond follows; and that is, The *Time* of *Iſraels* death. The Royal Preacher, Eccl. 3. 1. ſaith, *To every thing there is a ſeaſon, and a time to every purpoſe under the Heaven*; and then by way of Induction ſets down a large Catalogue of things that have their time here below. I may call it his

Faſciculus

Fasciculus temporum, as an old Author calls his Book: All his Instances are no other than the ordinary changes of an earthly life. And it is well noted by St. *Ambrose* upon the first Verse, where he saith, That *there is a time for every thing under the Heaven*: That all things under Heaven are temporal, and by consequence mutable. But the Psalmist saith, *The Heavens* themselves *shall be changed*, Psal. 102.26. He means those visible Heavens; The Sun it self, and the Stars that are above it, as well as all things under it, shall be changed. But in the Heaven of Heavens there will be no change, because no such thing as Time will be there; All is eternal in Heaven: But under Heaven all things have their time. The lowest story of the Heavens (by the Philosophers account) is that of the Moon, which is the common Emblem of Mutability; and if you count the particulars of *Solomon*'s changes in that Chap. you shall find just as many as

are

are the dayes in a common Lunary Moneth, 28. and all of them like the changes of the Moon, nothing but increasing and decreasing. The whole Set of his changes is drawn checkerwise, by a just division of white and black, good and evil things, after the pattern that God gave when he first set the division of Times, by dividing of Light from Darkness, and making each Day to divide it self into an Evening and a Morning: And the first instance that *Solomon* gives of his Temporalities, is that of the Morning and Evening of Mans life: *A time to be born, and a time to die.* The Primitive Christians confounded the distinction of these two Times, by calling the dayes of their Martyrs deaths their *Natalitia*, or Birth-days. And the holy Preacher (Chap. 7 1.) prefers the time of Death before that of Birth: The Coffin before the Cradle. And though that be a Paradox, as some other things are, which he there adds, yet it is no Paralogy

ralogy in Reaſon; but ſo evidently true, as ſome meer Naturaliſts have found reaſon to grant it; elſe would not the *Thracians* have wept at their Births, and rejoyc'd at their Funerals. I have no leiſure now to unriddle that paradox: But in the mean time it is certain there is a *time to die*, as ſure as a *time to be born*; nay, more ſure indeed; Never Man was born but either is dead, or muſt die; except ſome one or two, *Enoch* and *Elias*, that were privileg'd by Miracle: And that privilege (ſaith *Tertullian*) was but a reprieve or a ſuſpenſion for a time, till Antichriſt comes, and then they muſt be ſlain for the *two Witneſſes*, ſpoken of by St. *John*, Rev. 11. 7. But St. *Paul* hath given us another exception, namely, of all thoſe which ſhall be found *alive* at the Reſurrection, when the Lord Jeſus ſhall come again *to judge both the quick and the dead*: That is, not the righteous, that lived by faith; and the wicked, that died in their ſins: as *Auguſtine* and

and *Chryſoſtome* allegorize the words: Nor yet the Immortal Soul, and the Mortal Body, as *Theophylact* gloſſeth the Text: But as St. *Paul* interprets, thoſe that are *alive at his coming*, and thoſe that ſhall be dead before, 1 Theſſ. 4. 15, 17. *For we ſhall not all ſleep, but we all ſhall be changed.* 1 Cor. 15. 52. The Vulgar *Latine* denyes that Change, and therefore hath ſtrangely changed the Text, as may be ſeen. The *Pontificians* will not admit their exemption from death: And we ſhall not now diſpute the point. But with theſe exceptions (and poſſibly ſome few others not recorded in Scripture) it is certain never man was born, nor ſhall be, but had, or muſt have a time to die. But many an one hath found a time to die that never was born: Their time to die having prevented their time to be born. Many have been ſeen dead, that never were ſeen alive; and many are dead, that never were ſeen at all. It is too plain a point to ſpend

time

time upon this: If *Israel* must die, he must have a time for it. But whether that time were certain, and fixed, or not, is a solemn question; large and learned debates are made about it, and strong contests between the Physician and the Divine. The question is not to bee resolved from this Text, and I have now no leisure to look into many others: But seeing *the hairs of our head are numbred*, it is more than probable so are the days, yea the hours, and minutes of our lives. A Sparrow falls not to the ground without Gods Providence, much lesse doth a man. The great World hath its last day set and certain to him that made it: So (sure) hath every little world; *But of that day and hour knoweth no man.*

Beverovitius de termino vitæ.

But certain it is to God, to whom nothing is uncertain: The Doctrine of his Prescience (except with the Socinians, we will deny the Universal extant of it) will demonstrate the Truth in this question, in the affirmative: For that which is not certain

tain cannot bee certainly fore-seen. Yet will it not follow that this event and all things else are absolutely necessary, by a fatal connexion, or necessary operation and efficacy of their particular causes, according to the opinion of the new Stoick: To whom I can allow the name of a Philosopher, but not of a Christian, till hee hath recanted his *Leviathan* of Heresies; wherein hee allows men the liberty of an expresse denial of Christ, if the Infidel Magistrate commands it: So making all Martyrs Rebels to their Princes, and Murtherers of themselves: The man is no professed Turk (thank a Christian Magistrate) but hath told us in effect he would be so (as well in other points as that of his fatality) if his Prince would have him: For the *Alchoran* with the civil Sanction, is by his Doctrine as Canonical as the Gospel. Whether it bee certain which *Cajetan* and *Alvarez* have resolved, namely, That to comprehend how the Decrees and Concourse

Mr. T. H. page 271.

courſe of Gods Will, doth agree with the liberty of Mans Will, (whereupon the time of death ſeems much to depend) is above the underſtanding of any man in this life, I well know not: But I am willing to confeſſe it is above mine. Above my underſtanding I ſay it is (ſo are divers other myſteries of our Religion) but I thank God not above my Faith. For this I beleeve, That neither Gods preſcience, nor his Decrees, do infer, much leſſe cauſe any neceſſity in the manner of the production of their Objects: Becauſe God hath decreed, and therefore foreſeen that many things ſhall not be neceſſarily but contingently, and yet certainly produced.

But to return to the prefixed parts of my diſcourſe. We have diſpatched two of them: *The neceſſity of Iſraels death, And the time of it*: Two more are remaining, wherein I muſt be brief.

The next is the Appropinquation of the time, *The time drew nigh, or the*

the days drew nigh that Iſrael muſt die. When *Pharaoh* asked him how old he was, *ver.9.* he told him, *his days were few.* And ſpake it not in reference only to the time paſt of his life; but (as he is commonly underſtood) with reſpect to the whole expected term thereof. And that being ſo, the time of his death could never bee far off. Indeed nothing can be far off, that is within the bounds of time: Much leſs can the day of death be ſo in a life that is ſhort; and ſuch is the longeſt mortal life. *Iſraels* days were few in compariſon of the dayes of his fathers, as hee interprets himſelf, yet were they as many again as the ordinary number of mans days, by *Moſes* his reckoning: For *Iſrael* lived 147 years, as you may read in the verſe before my Text: And *the days of our years*, ſaith *Moſes*, (Pſal.90.10.) *are but ſeventy years*, and ſcarce the ſeventieth perſon lives ſo long; and yet *Moſes* himſelf lived almoſt twice as long, and ſo did his brother *Aaron*, but they were Extraordinaries.

The life of man in Scripture is usually reckon'd by dayes, which are the shortest natural divisions of time; And sometimes it is called but one day; and the longest mortal life that ever was, came short of one day, by Gods account, to whom *a thousand years are but as one day*. And now he that lives longest, seldom attains to one hour, or the twelfth part of such a day. The known shortness of life (set forth in Scripture by a multitude of similitudes) is demonstration enough to any man, that his time to die draws nigh. But that is a comparative word admitting of many degrees: In a short way the end is alwaies near, but grows nearer the more steps a man hath set in it: So was it with *Israel*, he had multiplied his steps till he was come to the stage that *David* spake of, 1 *Sam.* 20. 3. *There is but a step between me and death.*

The time drew nigh that Israel must die; now when he spake to *Joseph* about his burial, as followeth in the Verse.

Verſe. But how nigh we know not preciſely, no more (perhaps) did he. All the Aſtrologers in *Ægypt* could not preciſely tell him the day and hour of his death: Yet have wee a company of Gypſies of that profeſſion, that will pretend to do it. But they are well confuted by *St. Auguſtine*, from the example of theſe Twins, *Jacob* and *Eſau*, whoſe birth-time was as near, as in nature it was poſſible: For *Eſau* was not quite born before *Jacob*; *Jacobs* hand was born before *Eſau's* foot: And yet we know the diſpoſition of their bodies, and of their minds, with the manner of their lives, was as contrary, as if they had been born under the moſt oppoſite Horoſcopes that are in the whole Sphere of Heaven. *Moſes* was brought up in all the wiſdom and learning of *Ægypt* (as *St. Stephen* ſaith, *Acts* 7. 22.) that is, in the Sciences of Phyſick and Aſtrology, the moſt famous learning of *Ægypt*; and yet could he not number his own days, but prays to God

De civit. Dei, L. 5.

in his Pſalm to teach him that Art; *Pſal.* 90. 12. Nor did he deſire to know the preciſe number of his days, but only the wiſdom to conſider the paucity of them, ſo as to improve them to the honor of God, and the good of himſelf and his Church. To know the juſt time of our death, is not poſſible without a Revelation, and therefore not to be deſired without preſumption. It is a thing that depends much upon the Arbitrary acts of the wil of both a mans ſelf & of others (as conſtant experience teacheth) the knowledge whereof is the peculiar property of Omniſcience: And therefore for men to pretend to this knowledge from the Stars is an impiety, not much leſſe than that of worſhipping them, being a bold intruſion into the moſt peculiar and eſſential privilege of divine knowledge. It is enough for us to know as much as *Iſrael* did, that our time to die draws nigh, and ſo much every man doth know, that knows any thing at all.

Lyra

Lyra thinks *Iſrael* did know the preciſe time of his death by a ſpirit of Prophecie: And ſuch a ſpirit we know he had, about that time eſpecially when his time to die drew nigh; as appeared by the Prophetical bleſſings which he then gave to his Sons. But to know that his time to die was nigh, he needed no Prophetick ſpirit now, when he was an old man, and bed-rid, as you may find in the end of the Chap. ver. 31. Well might he tell that his few dayes were almoſt ſpent, when his *evil dayes* (as *Salomon* calls them, Eccleſ. 12. 1.) *were come*, and the years (did not now draw neer, but) were upon him, wherein he might ſay, *I have no pleaſure in them. The Sun and the Light, the Moon and the Stars were darkened.* All the faculties of his Soul and Body were weakned. *The keepers of the houſe trembled, and the ſtrong men bowed themſelves.* His arms were ſo weak that he could ſcarce ſtrengthen them to lay them upon the heads of his Ne-

phews, to bleſs them; and his legs could no longer bear his body, ſo that he was fain to lie by it: *They that looked out of the windows* (which ſome underſtand of Glaſs-windows, or Spectacles) *were darkened.* His eyes were dim with age, Chap. 28. 10. And when a man comes to that once, that he is almoſt blinde with age, he cannot but ſee that his time to die draws nigh. A man needs not to be told his Lamp is nigh out, when he ſees and feels that the Oyl is ſpent, and knows there is no more to be bought; τὸ δὲ παλαιούμενον καὶ γηρᾴσκον, ἐγγὺς ἀφανισμοῦ, *Heb.* 8. 13.

There are many warnings of death, in diſeaſes of the Body, perils and troubles of Life, ſuch as *David* met withall, when he ſaid, *My ſoul is full of troubles, and my life draws neer to the grave,* Pſa. 88. 2. And ſome extraordinary warnings we read of, which ſome have had from God himſelf. Such as *Moſes*, *Aaron*, and *Hezekiah* had; and the rich

rich Fool in the Goſpel, *Stulte hac nocte*; *Thou fool, this night ſhall thy ſoul be required of thee.* In Humane Story there are multitudes of examples of them, that have had warnings, predictions, preſages and omens of approaching death, eſpecially great perſons: The Hiſtorian *Suetonius.* hath ſome of them almoſt in every one of his 12 *Cæſars.* But few men were ever the wiſer or the better for ſuch uncertain, and for the moſt part unregarded warnings. There is no warning ſo infallible as that of Old age; All others may prove but falſe Alarums, uſeful to awaken men out of ſecurity, and move them to make ready: But when the Old man comes once, eſpecially that ſame πυκογήρων, *Silicernium*, when he comes upon Crutches, when he is blinde and led, he brings certain tydings that death is at hand.

There are many affirmative ſigns of the neerneſs of death, that are certain, and Old age is one of them: But negative ſignes there are none,

that is, to ſhew that it is not neer. A young man doth not, cannot know, but that his time to dye, may be nigh, but an old man knows it is ſo.

Σκιᾶς ὄναρ ἄνθρωπος. *Pindar.* Καὶ πιστὸν οὐδὲν μᾶλλον ἢ κατοῦ σκία. *Æſchylus*

Life in Scripture is ſometimes compared to a Shadow, (ſo is death too) and the Heathen Poet made it leſs, but the *dream of a ſhadow*, and that but of *ſmoak*. Now ſhadows we know are not all of a length, ſome are longer, and ſome ſhorter, as life alſo is. But the longer the ſhadow is, the more like, and the more near, to night. *Ier. 6. 4. Longiores factæ ſunt umbræ veſperi.* Life is a vaniſhing ſhadow at all times, but the longer it is, the nearer is the night of death. Indeed our preſent life in the fleſh, is but the ſhadow of life to the Soul, darkened as now it is *oppanſo corporis* (*Tertullian*'s word) with the opacity of the body. The *Greek* Tragedian could not tell whether it ſhould be called life or no. The ghoſts or ſpirit of men when they are out of the body are uſually called

Τὶς δ' οἶδεν εἰ τὸ ζῆν ἐστὶ κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν. *Euripid.*

called *umbræ*, ſhadows, and that moſt like becauſe of their incorporiety; But ſo termed they are too, from the imaginary configuration with the body, which in viſions they have appeared to have; and which *Tertullian* and *Ireneus* (upon the parable of *Lazarus* and *Dives*) thought they really have. In which reſpect they are alſo called εἴδωλα καμόντων, in *Homer*, as Images of the body; and that they are not altogether incorporeal themſelves, but have a kind of λιπαρὸς σῶμα, a ſplendid or lucid body, hath been the opinion of ſome Divines, as well as Philoſophers. We uſe to compare old thin bodies to ghoſts and ſhadows in common ſpeech; And ſo not the old man himſelf, but every body that meets him, knows that his time to die draws nigh. Other men may ſee it, but himſelf muſt needs feel the cold, numm'd hands of Death coming upon him, before they give the fatall gripe.

Thus

Thus *Iſrael* knew that his time drew nigh that he muſt die. So doth every old man, and every young one too; But every one doth not *conſider it as* Iſrael *did.* That is the laſt point in my method; *Iſrael*'s foreſight or conſideration of the appropinquation of Death. This I told you I would note from the word *cerneret* in the Vulgar *Latin*, becauſe it agrees well with the ſenſe, though it be not in the Originall Text. *To ſee death* in Scripture phraſe is to die: But in ſtrictneſs of ſenſe Death cannot be ſeen, becauſe it is nothing but darkneſs; and when it comes, it doth not onely cloſe, but put out the eyes. The *Angel of death* (as the *Jews* call it) is inviſible: But though it be ſo to bodily ſenſe, yet is there a reaſonable Theory to be had of Death, and nothing more unreaſonable than not to foreſee it. That old Prayer in the LETANY is without exception in the *Latin* phraſe, *A morte improviſâ*

improvisâ libera nos Domine. Hee that doth not foreſee death, cannot be provided for it; and he that is not, muſt needs be eternally undon by it.

We complain all of ſhortneſs of life, and need not hear ſo often of the Phyſicians Aphoriſme, or the Rabbins Sentence, to perſwade the truth of it: And yet ſo little doe we conſider it, that we ſpend it as prodigally, as if it were too long, as indeed it is, for them that abuſe it. And who almoſt doth not? The time we have is not ſo little, as that we loſe is much: Wee commonly uſe it as if we knew not what to doe with it, and therefore we throw away the beſt part of it. What large ſhares of it doe we ſquander away upon vain and idle company, and trifle away upon fooliſh mirth, miſcall'd recreations, vain and worſe paſtimes, Balls and Revels, Drolleries and amourous courtſhips? What a great deal of it doe we let the World ſteal from us, beſides all that is neceſſarily due to it? How great

Non parum temporis habemus, ſed multum perdimus. Sen.

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a part of it doe we ſuffer the Devil to run away with? How many of our few days doe we utterly waſte in doing nothing, or worſe than nothing? And is it not juſtice then in God to afford but a ſhort allowance of that which he ſees is and will be ſo much abuſed, to his owne diſhonour, and the hurt of the unhappy poſſeſſors? Nay, is it not Mercy indeed, rather than Juſtice, to ſhorten their dayes, that will make no other uſe of them, than to their owne eternal ruine? And how few are they that make any better improvement of their time? Such *Abaddons* and *Apollyons* men are of their time, and therein of their owne Souls.

No time is long enough to bewail, nor words enough, or ſharp enough, to reprove the wretched waſt that is made of this invaluable Treaſure, which ſo many men ſpend onely to *treaſure up wrath againſt the day of wrath.* It is a dreadfull thing to ſay, but more dreadfull to ſee, that the main buſineſſe that many men ſpend

their

their lives in, is ſcarce any other, or better, than ſuch as tends to the aſſuring of their everlaſting death, and the certain prevention of that life which only is long. Oh that men ſhould bee ſo caitively diſpoſed, ſo malicious to their own ſouls, and ſo kind to the Devil!

Who knows not that it is as impoſſible to ſecure his life for one day, whiles he enjoys it, as it is to recover it for another, when it is once loſt? And who will not grant that his end may bee nearer the end of the preſent day? And yet where is the man that will be perſwaded to conſider how near his time to die, is, or may be? Every man puts it far off, few are willing to hear of the approach of it, at any hand. When the Phyſician tels men that death is near, many are not willing to beleeve him. But for the Divines warning, who hath regarded it? Did men regard the admonition of the Divine, concerning the approach of death, they ſhould not be ſo much troubled at the Phyſicians warning. Did

Did the old man consider (as well as know) that his time to die draws nigh, one would think he could not (in despite of his own reason) bee such a Sot, as still to dote so much upon the World, to cark and care to load himselfe with a *Viaticum* of thick clay, when his journey is at an end: To fraught his old leaking Vessel, when he is either in sight of his Port, or splitting upon the sands? Nay, did the young man consider how near his time to die may be, he would think it no such unseasonable counsel, that *Solomon* gives him, *To remember his Creator in the days of his youth, before the evil days* (of old age) *come*: which perhaps shall never come; perhaps did I say, nay, it is very great odds they shall not? Say thou wanteſt yet forty years or more of the seventy, it is more than forty to one thou never comeſt at that number. What is the reason that men generally doe so willfully and obstinately neglect the great business of working out their own salvation?

That

That they doe so sleight and vilifie their spiritual and eternal interest, as if it were a matter of no valuable concernment? A sin which no Pagan can parallel, nay, which the Devil himself cannot be guilty of, and perhaps would not, if hee might be so happy as to be but once more tried. What is the reason men do so little regard that Word of God, which is able to *make them wise unto Salvation*, as either not to hear it all, or with so little affection, as if it were no more than a good fashionable peece of religious invention? What is the reason we can prevail no more with men, by all our pressed exhortations, admonitions, publick and private, to forsake their sins, by a sincere repentance, and thorough reformation to make good that solemn Vow which they made in Baptism, to be Christians indeed, and not to deceive their own souls with a mistaken notion of a meer fruitlesse, ineffectual pretence or presumption of faith? What is the reason men

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are ſo inexorable to the practice of an holy life, without which (wee tell them from Scripture, and they do not, cannot deny it) it is as impoſſible for them to be ſaved, as it is for God to lie? Is not this the common reaſon of all this damnable obſtinacy, and worſe than Diabolical wretchedneſſe? Namely, becauſe men will not beleeve or conſider that their time to die draws nigh. As much as *Atheiſm* is now increaſed in this Nation, by the *Antiperiſtaſis* of a pretended Reformation; I am yet confident the abſolute Infidels are much the feweſt in number. Moſt men doe yet retain an opinion at leaſt of the verity of the Scriptures, and of the common Doctrines of a judgement to come, after this life, of the happineſſe of Heaven, and of the contrary miſeries of Hell: And therefore are preſumable to intend ſome better care of their own ſouls, than they ſeem yet to have. But a pernicious preſumption of the duration of life, is that which invincibly

Heb. 12. 14.

hardens

hardens them againſt al exhortations to a preſent repentance. Such is the lamentable dotage, ſtupid, and ſtupendious irrationality of men in this point, as no tongue can expreſſe.

I will yet cloſe with a few words of Exhortation: Though I have already expreſſed my litle experience, or hopes of ſucceſſe therein. Since *Iſrael* (the beſt men) muſt die, let us make much of them whileſt they live, and labour to get as much of their bleſſings as we can before they be gone.

And ſince we all muſt find a time to die, oh let us be carefull to find a time to live: And let us not make our lives ſhort, by not living till wee be ready to die. Seeing we know our time to die is nigh, let us not be ſo mad as to put it far off. Take no heed of ſetting death at a far diſtance, leſt we be fatally deceived, as millions have been to their eternal perdition. Oh let the time paſt of our lives, ſuffice us to have wrought the will of the fleſh, and let us no

longer live the reſt of our time after the luſt of men, but after the will of God. Oh let us be ſo wiſe as to redeem the time, ſeeing our days have been ſo many and evil, and are now ſo few.

What a deſperate wretched thing is it to put off the time of repentance ſtill, when our time to die is ſo near? To truſt upon to morrow, when we cannot call this whole day our own without a revelation. To leave the great work to doe till *night*, when our Saviour hath told us, *no man can work.*

Never man repented him of repenting too ſoon, but every true penitent (as well as St. *Auguſtine*) wil heartily bewail, and confeſſe with ſhame his deferring of it too long, though it hath been but for a few years in his youth.

It may bee in ſome ſenſe true (which ſome Divines will ſcarce acknowledge) that it can never be too late to repent. But it is much more evident, and more ſafe to conſider that

that it can ne'r be too ſoon. It is a very great folly (and fault too) in them that have Eſtates to defer the making of their Wills, till the time to die draws ſo nigh, that either they can make none, or no other than ſuch as may bee queſtion'd whether it were theirs or no: So hath many a man undone the greateſt part of his poſterity, by leaving them under a violent temptation of hazarding their ſouls to provide for their bodies. But infinitely more deſperate is their adventure, that defer the diſpoſing of their ſouls till the ſame ſtreights of time: Hereby many a forlorn ſoul have been utterly prevented of any poſſibility of repentance, by the ſudden loſſe either of life or underſtanding, and many more infinitely hazarded by being able at laſt to act that one thing neceſſary, after no better faſhion than ſuch as is extreamly doubtfull, whether it be to any purpoſe. Yet is this the Epidemical madneſſe of men, to be as unwilling to diſpoſe of their Souls, as

of their Eſtates, till they ſee or fear they can keep neither any longer. And then in their Wills (but ſcarce with them) they make a formal bequeſt of both together. And if God had no more right to the one, than men have to the other, this practice were tolerable: But conſidering Gods intereſt in the Soul, which ought ever to have been devoted to his ſervice; for men to give it, or ſell it to the World, or the Devil all their life time, and then at laſt (in an hypocritical imitation of our bleſſed Lord, and his firſt Martyrs laſt words) to bequeath it to God, is no other than a wicked ſacrilege, under ſuch a poſſibility only of pardon, as remains for *the ſin unto death*, that St. *John* ſpeaks of.

Two or three ſerious and ſad conſiderations, I have to propound by way of *Quære* to him that defers his repentance till his time to die draws nigh: 1. Whether it be not a direct mocking of God, and of a mans own reaſon, to reſolve to continue

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in a courſe of ſin, with a purpoſe to repent of it at laſt? Would not wee think our ſelves impudently mocked by him that ſhould tell us, hee would firſt do us an injury, or an affront, and afterward repent him of it and cry us mercy? And is not this the plain ſenſe of every wicked heart, that pretends to any reſolution of a future repentance? Beſides, what can be more groſly abſurd in reaſon, than for a man to reſolve at the preſent upon the doing of that, which he knows he muſt, and therefore reſolves he will afterward repent of?

2. If true repentance in Scripture Senſe, ſignifies an amendment or reformation of life (as certainly it doth) what difference is there between reſolving never to repent at all, and reſolving not to do it till his life is at an end?

3. Whether he that puts off his repentance till his death-bed, doth not run the evident hazard of at leaſt a hundred to one never to repent at all? Upon this common and notori-

ous experiment, that not one of an hundred of the ſick-bed Penitents, do prove true Penitents, if ever they recover out of their ſickneſſe. But as I deſire upon theſe (I think) very weighty conſiderations, that every ſoul ſhould haſten his repentance. So will I put the end of my preſent admonition to it: Let us therefore labour ſo to live, as the nearer our time is to die, the better it may be for us; a good man never dies too ſoon; for others hee may, but not for himſelf. Immature death is but improperly applied to a virtuous life: If we get to Heaven when we die, wee ſhall never complain of the ſhortneſs of the time of our exile from thence; Nay, ſure we ſhall rejoyce it was no longer. But if we ſhould be ſo wofully unhappy as to miſſe of Heaven, we ſhall have much reaſon to lament that our life here was ſo long. For though the Reprobates puniſhment cannot bee prolonged (becauſe it is eternal) yet it will be much augmented, by the many days of his ill ſpent life.

Let

Let us be ſtudious to provide with *Iſrael* for our tranſportation into *Canaan* when we are dead: And to this end, let us wreſtle ſtoutly with our ſpiritual adverſaries, to avoid the the curſe of Sin and Death: and *wreſtle with God*, as he did, for the bleſſing of the grace of life, and that in time; ſo doing we ſhall be ſure to be *Iſraels*, to prevail with God, who is ever more than willing to yield us the Victory, if he could ſee us ſtrive for it.

We read of many ingenious devices the Heathens had to put them in mind of death, at their Feaſts, and other opportunities of greateſt joy. But all was for a Heatheniſh end, namely to excite them to ſeiz greedily upon the preſent, and not to loſe any thing of the preſent enjoyments of this life, than which they knew not better. St. *Paul* hath given us their true meanings, in thoſe *evil words* (as he calls them) *corrupting good manners*; *let us eat and drink, for to morrow we ſhall die.* Wee cannot

here want expedients to mind us of death, to a better purpose; since if we go abroad, in every street we meet with a Church-yard full of Graves, and within doors we cannot sit or lie many hours, without hearing Soul-bells, as we call them.

We generally dread the thought of dying *extempore*, as one of the greatest infelicities that can befall us, oh let us seek to prevent it, by preparing dayly for that hour, upon a just and prudent consideration that it draws nigh: I cannot say that we are precisely bound (according to the ordinary advice, as well of Heathens as Divines) to account every day our last, or in all things so to spend it, as we would think it necessary or fit to do, if we knew, or did positively beleeve it were so. All purposes, promises, and provisions for to morrow were then unlawfull, because unreasonable; And by this rule, no man should take a journey further than the House of God; but the meaning is, we should so spend every

ry day, as considering it may be the last; and therefore be sure so to act, as if it should prove so, we might neither be afraid nor ashamed to be found so doing.

I know not whether I bee strictly bound to all those thoughts, and that mind, whiles I am writing this Sermon, which *Seneca* saith hee had, whiles, hee was writing one of his Epistles; *Hoc animo tibi hanc Epistolam scribo tanquam cum maximè scribentem mors evocatura sit.* Namely, that death should call mee away whiles I am writing. But so I write, as if I were now writing my last Wil, in a perfect state of health; that is (though not without hopes of time and opportunity, to expresse my self better in some other Copies hereafter, yet) with present seriousnes, and sincerity of intention and desire, so to bequeath my Talent, as God may be glorified, and my Reader edified; remembring that my own time to die draws nigh, and desiring

Sen. Ep. 62.

ring he may do ſo too. *Oh that men were wiſe, that they would underſtand this, that they would conſider their latter end!* The Lord teach me and thee, *to number our days, and to apply our hearts unto wiſedom.* Amen.

I

I have now done with my Text: But (as I told you) I have another to take in hand, and ye all know it. But ſomething I muſt tell you, (which perhaps you know not) by way of Preface to what is to be ſpoken concerning that Reverend perſon, whoſe memory we are now to ſolemnize; Namely, that it was a ſtrict charge of his owne, given to his Son, whom he made his Executor, and inſerted into his laſt Will, That he ſhould be buried privately, without any Solemnity: Which order was agreeable to his known ſingular modeſty and humility. And leſt we ſhould ſeem to tranſgreſs that command which we have thus made publick, I muſt alſo tell you, that upon intreaty, his conſent was obtained, for a Sermon to be preached for him after his Funerals.

Having

Having then obeyed his first order in the Day of his Funeral, which was as private as could be, we think we are nevertheless obliged *justa facere*, to do him some right in the interest of his Name. And I heartily wish there had been one appointed that had been better able to doe it. But seeing the task is fallen upon me, (who must acknowledg my extreme insufficiency for such an Office) I think I may (without ambition) take up for a wish the petition that *Elisha* made to his Master *Elijah*, when he was to be taken away from him; namely, that a *double portion of the Spirit of my Lord might be upon me*. That is, (not that I might have double his gifts, that were too ambitious a wish, but as I think the Prophet meant, and as the same phrase is elsewhere used) that two parts of his spirit, the portion of a first-born Son, might be upon me. The *Heb.* word for *portion* in that Text signifies properly a *mouth*, פי. And to be able to give this holy man his due, his

no Mouth or Tongue were ſo much to be wiſhed as his owne: The world well knows he had a double portion of the gifts of the Tongue above his Brethren. And it is as well known he made a proportionable improvement thereof, for the Service of the Lord and his Church.

Μόνης ἡμῖν ἔδει τ' ἐκείνου φωνῆς ἐκεῖνον ἐγκωμιάζουσιν. *Naz. de Baſil.*

Two years together he was choſen Rhetorick Profeſſor in the Univerſity of *Cambridge*, and performed the Office with extraordinary applauſe.

He was noted for a ſingular Wit from his Youth: A moſt acute Rhetorician, and an Elegant Poet: He underſtood many Tongues, and in the Rhetorick of his owne, he was ſecond to none that lived in his time. But,

That which I ſhall further ſay of this holy man, ſhall be with reflection upon my Text, in a ſhort parallel of him with the Patriarch *Iſrael*, of whom you have heard. And many things there are wherein they may be ſpecially compared:

Firſt,

First, the significations of the Name *Israel*, which I mentioned, are notably agreeable to this Eminent person. *Israel* (I told you) signifies either *a man seeing God*, or a *right (upright) man of God*, or *one that had power with God like a Prince*. Each of these things were eminently agreeable to this person: First, *Israel* was a Priest, (and so was every *Pater-familias* in those Times, as is said:) We read of his offering sacrifice several times: And a Prophet he was too, one of those which the Psalmist speaks of in that known place, Psal. 105. 15. *Touch not mine Anointed, Do my Prophets no harm.* You may find him named there in the context, *Vers.* 10. And here in the next Chapter but one, you may read his Prophetical blessings that he gave to his Sons, when the time drew nigh that he was to die. So was our Father a Priest, and that of the higher Order; a Seer, a Prophet, and a Father of the Prophets. One that alwayes made

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it his buſineſs to ſee and ſearch into the things of God, with a zealous diligence, rather than a bold curioſity. He was one that converſed as much with God, and drew as nigh to him in divine Meditation (which is the onely ordinary way of ſeeing God in the fleſh) as any man of his time. You all know he was a Maſter in *Iſrael*, and another manner of one then *Nicodemus*. Ὀρθοδόξιας πατὴρ καὶ διδάσκαλος, as *Gregory* ſaid of his Father; *a Father and a Maſter of the orthodox Faith.* A great Maſter he was, and one of the firſt that taught this Church the Art of *Divine Meditation.* Few men of his age have aſcended ſo high upon *Jacob*'s Ladder as he did: He was one that with *Iſrael* lived and died in a *Goſhen* of Light in the midſt of *Ægyptian* darkneſs.

Secondly, he was a right upright man too before God, a true *Iſraelite indeed, in whom was no guile*, ישר אל, *Rectus Dei*, איש תם, as was ſaid of *Iſrael*, viz. *Antiquâ probitate ſimplicitatéq;*

plicitateq; præditus. Et eruditis pietate, & pius eruditionis laude antecellens, ità ſecundas doctrinæ ferens, ut pietatis primas obtineret, as *Nazianzen* ſaith of *Baſil*. Thoſe that were moſt eminent for Learning he excelled in Piety; and thoſe that were moſt famous for Piety, he excelled in Learning. This High-Prieſts Breaſt was richly adorned with the glorious *Urim*, and with the more precious Jewel of the *Thummim*.

Thirdly, he was one that wreſtled with God much, and often in prayer, and prevailed much: And if we be yet capable of the bleſſing, I hope wee ſhall one day enjoy the fruit of thoſe prayers wherein he wreſtled with God for this poor Church. We read of *Jacob's vows* as well as of his *viſions*, Gen. 28. 20. And it is the firſt vow that we read of in Scripture: And who hath not read, or heard at leaſt, of this holy mans Vows

Thus the Name agrees punctually in each ſignification.

We

We will now go on with the parallel of the Persons. *Israel* was a *smooth* man (of body) as himselfe saith, Gen. 32. 11. and a man of a plain, even, and modest spirit, as appeared by his scruples that he made about the way that his Mother directed him to get his Fathers blessing. Such an one was our Father, a man of a smooth, terse Wit, and Tongue, and of a calme, gentle, meek and moderate spirit, as they all know that know anything of him: πρᾶος, ἀόργητος, γαληνὸς, τὸ εἶδος, θυμὸς τὸ πνεῦμα, as *Nazianzen* saith of *Cæsarius*: a man of a milde, serene and calm aspect, (who ever saw it ruffled into any appearance of disorderly passion) and of a quick and lively spirit. He was not twice a childe, (though he lived long enough to have been so) but alwayes one in our Saviours sense, namely, in Humility and Innocence. One that much excell'd in those Dove-like fruits of the Spirit, which St. *Paul*

 mentions,

mentions, Gal. 5. 22. *Love, Joy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Meekneſſe*, &c. As loving, and as much beloved as any man of his Order in the three Nations. One that got the Birth-right from Heaven, and the bleſſing from men too, without diſſembling for it; whiles other rough *Eſaus* were hunting abroad for wild Veniſon, thinking to pleaſe their Father, hee ſtayed quietly at home, and obſerving the directions of his Mother the Church, went away ſmooth with the Beniſon. Some ſtruglings hee had with his rougher Brethren, whom he did not ſtrive ſo much to *ſupplant*, as to ſupple with his ſmooth moderation and humility. And ſo far he prevailed in this deſign, as that inſtead of ill words or knocks, he met with a kiſs and reſpectful imbracement from many of them, that had been his Adverſaries becauſe they envied him the Birth-right of his Order and Dignity: And all men honoured the *Doctor*, though ſome loved not the *Biſhop*.

Iſrael

Iſrael travelled into ſeveral countries, and was kindly entertained and reſpected wherever he came; ſo did, and ſo was our Father; he travelled with perſons of honour into *France*, *Germany*, *Holland*, and *Scotland*; and God was ever with him, whereever he went, as he was with *Iſrael*. Some troubles and perils hee met with in his journeys as *Jacob* did; when *Laban* purſued him with one Troop, and *Eſau* met him with another. But a kind providence was ever ready to redeem him; *and God hath alwaies holpen his ſervant Iſrael*.

Iſrael was a Shepheard, and a faithful one, that took ſpecial care of his flock and great pains night and day in watching over them for twenty years together. And our *Iſrael* was a faithfull Shepherd, that diligently watched over the flocks, that his Maſter comitted to his charge, and took extraordinary pains in feeding them for above twenty years together. Whileſt he was the private Paſtor firſt of *Halſteld* in *Suffolk*, and after of *Waltham* *Gen.* 31. 40.

in *Essex*; he preached thrice a week in a constant course: Yet (as himself witnessed) *never durst climb up into the Pulpit to preach any Sermon, whereof he had not before penn'd every word in the same Order, wherein he hoped to deliver it; although in his expressions hee was no slave to syllables, neither made use of his Notes.*

Nor did his industry either cease, or so much as abate at his preferments; he hath given the World as good an account of his time as any man in it; as one that knew the value of time, and esteemed the losse of it, more than a temporal losse; because it hath a necessary influence upon eternity. It is well known in this City, how forward he was to Preach in any of our Churches, til he was first forbidden by men, and at last dis-inabled by God.

And when hee could not Preach himself, as oft, and as long as he was able: This learned *Gamaliel*, was (not content only, but) very diligent to sit at the feet of the youn-

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geſt of his Diſciples: As diligent an Hearer as hee had been a Preacher. How oft have we ſeen him walking alone, like old *Jacob*, with his ſtaffe, to *Bethel* the houſe of God?

Iſrael was fruitfull in children, and ſo was our Father, and that without the Polygamy of *Iſrael*; being the Husband but of one wife, a grave virtuous Matron, with whom he lived forty nine years. But *Iſrael* at laſt wanted bread for himſelf, and his family: I cannot ſay this man did ſo, but how near he came to it, and by what means we all know; but muſt not complain becauſe he never did. He had not the kindneſſe that *Iſrael* had in *Ægypt*, to have any allowance for his maintenance from the Lord of the Country, yet he never wanted. He was indeed a rare Mirrour of Patience, under all his croſſes, which toward his latter end were multiplied upon him. The loſſe of his Eſtate he ſeemed inſenſible of, as if he had parted with all, with as good content as *Jacob* did

with a good part of his, to pacifie his angry brother, having well learned as well *to want*, as *to abound*. I have heard him oft bewail the ſpoils of the Church, but very rarely did he ſo much as mention his own loſſes, *but took joyfully the ſpoiling of his goods*: When hee was laid *among the pots* (that is, ſaith the Septuagint, and the Vulgar Latine, *inter cleros*) yet was *he as the Wings of a Dove covered with Silver, and her Feathers with yellow Gold.*

Pſalm 68. 13.

Of late years, and eſpecially the laſt, he was ſorely afflicted with bodily diſeaſes, and bore them all with as much patience, as hath been ſeen in any fleſh, except that of our Saviours. *We have heard of the patience of Job*, but never ſaw a fairer Copy of it, than was in this man.

Iſrael lived to be very old (as you may read in the verſe before my Text) and at laſt grew ſo weak, that he was ſcarce able to riſe up upon his bed to bleſſe his Children, *Gen.* 48. 2. ſo was it with our Father: Methinks

thinks I ſee him yet, as he was upon his Bed, how he *ſtrengthened himſelf* to confirm others (that ſought it) with his fatherly bleſſing; as *Iſrael* did the ſons of *Joſeph*; and that too with the ſame good old Ceremony which *Jacob* firſt uſed; namely, the laying on of his hands. *His days were few and evil,* in *Jacob's* comparative ſenſe; and yet many and good, for he died in *a good old age,* full of days and full of good works; *Canus Virtutibus,* White with Virtues. *He came to his Grave in a full age, like as a ſhock of Corn cometh in his ſeaſon.* He was crowned with the ſilver Crown of age in his gray hairs; *Prov.* 16. 31. and now is crowned with the Golden Crown of immortality. *Job* 5. 26.

When his time drew nigh that he muſt die, he much longed for death, and was ready to bid it welcom, and ſpake always very kindly of it. It was an odd word of St. *Francis* when the Phyſicians told him, the time of death drew nigh, *Bene veniat* (*inquit*) *ſoror Mors,* welcome my ſiſter

death. The expreſſion of *Job* is not much unlike, *Job* 17. 14. *I have ſaid to Corruption, thou art my Father, to the Worm, thou art my Mother, and my Siſter*: So did this good man welcom death, as if he had been to embrace a Mother or a Siſter. He took good notice of the approach of death, and ſet his Houſe in order, as *Iſrael* did, by diſtributing the bleſſings that God had left him to his Children. He indeavour'd alſo to prepare others for that change by his laſt Books, and laſt Sermons that he preached, which were all upon the *laſt things*, *Death*, and *Judgement*, *Heaven*, and *Hell*.

Iſrael left his Children in *Ægypt* when he died, but with a Prophetical promiſe of their return into *Canaan*: Our *Iſrael* hath left us (I may not ſay in bondage, but) in a ſad condition, and left us without a Prophecy, though not without his Prayers for our happy return into *Canaan*. Well, he is gone, *Non nobis ereptus ſed periculis*, as *Ambroſe* ſaid of his Brother

Brother (in that moſt Elegant Oration which he made *de obitu fratris*) taken away not ſo much from us, as from the perils of the times. It was ſome comfort to him, that he lived not to ſee the Funeral of the Church, though he ſaw it drawing home, almoſt at laſt gaſp. And if there could be as much ſorrow in Heaven for the perverſeneſſe of ſinners, as there is *joy at their converſion*, doubtleſſe this holy man could not yet bee at reſt. *But Abraham is ignorant of us, and Iſrael knows us not*, Iſaiah 63. 16. And the more happy is he if he doth not, and I hope wee are never the more unhappy, for whether he knows of our State or not, it is piouſly to be beleeved, he prays for us, ὡς ὤμας as *Nazian.* ſaid of *Baſil.*

When *Iſrael* died the Egyptians mourned for him. And I am perſwaded ſo do ſome of the worſt of men for our Father. Gen. 50. 3

The ſtreights of time both for preparing and delivering this teſtimony of his life, hath inforced mee

to

to passe over the particulars of his preferments, dignities, and honourable imployments by his Prince. Amongst which, That to the *Synod of Dort*, would not else have been forgotten. Especially for the great respect hee had there from the Forraign Divines and States. And his excellent moderation shew'd in those unhappy disputes: Concerning which he afterward drew up such a collection of accorded truths, as was offered to bee subscribed by some of the most eminent parties on both sides. Which reconciliatory Papers then unhappily buried, are very much to be desired; and may bee hoped for in time, together with a compleater accompt of his life written by himself. But whatever becomes of them, hee was one whose *moderation was known to all men*, and his zeal for an holy Peace in the Church, is abundantly manifested by those writings of his, which are already extant.

I cannot so much as mention all his

his virtues, but must not forget so great an one as that of his *Charity*: Which above, and before all things, (as the two great Apostles exhort) he was carefull to put on. Besides, his spiritual Alms of Prayers, godly admonitions, comforts, and holy counsels, whereof he was very liberal. Ἐπ' πᾶσι. Col. 3.14. πρὸ πάντων. 1 Pet. 4.8.

His bodily Alms were constant and bountifull. In the Parish where he last lived, he gave a weekly, voluntary contribution of mony to certain poor Widows to his dying day; over and above his impos'd rates, wherein he was never spared, And as the *Widows handfull of Meal, and her Cruse of oyl, did not wast* by feeding the old Prophet; so did this Prophets Barrel that was low, and his Cruse that was little, not hold out only, but seemed to increase by feeding the Widows, as appeared by that liberal addition of Alms, which he gave by his Will to the Town where he was born, and to this City where he died. 30 *l. a peece.*

If

If ever there were a man that could speak with the *tongues of Men and Angels*, he was one. But such there are who are as *Justin Martyr* calls them, ὑμὲν ϛιλόσοφοι, ἀλλὰ φιλόψοφοι, or as the Apostle saith, no better than a *sounding brasse, or a tinkling Cymball*, being without charity. But our Father was one that had learned of St.

1 Cor. 12. 31. *Paul* that same καθ' ὑπερβολὴν ὁδὸν, the *more excellent way* of charity, which he also shewed unto others. He was

1 Joh. 3. 18. one that as (St. *John* exhorts) *loved not in word, or in tongue only, but indeed and in truth*, and shewed it plentifully upon all occasions. One that had *Jacobs* voice, but could never endure so much as the disguise of *Esau's* churlish hands.

Four things as yet remaining with us below, of this heavenly Saint: His Children, his Works, his Body, and his Name. First, his Children. I may say of him, as St. *Ambrose* said of *Theodosius* the Emperour, *Non totus recessit, reliquit nobis liberos in quibus eum debemus agnoscere, & in quibus*

bus eum cernimus & tenemus, he is not all gone, he hath left us a good portion of himself behind in his sons, in whō we may yet see him, and hold him. I shall not wish any one of them the double portion of their Fathers spirit, but rather that they may be (as indeed they are) all Coheirs thereof.

For his works, I hope with reverence I may lawfully say of them, as the Psalmist doth of Gods, that *they all praise him*, because all men praise them. At least I may say, as the Spirit doth in the Apocalyps, *Blessed is the dead, that died in the Lord*, for he *resteth from his labours*, and *his works follow him*. Blessed is he, because his works (that is, the reward of them; follow him) and we are blessed, because we are left behind him. That which *Nazianzen* said of *Basils* works, may truly be said of this mans, ἐπεὶ καὶ τὰ πάρεργα τοῦ ἀνδρὸς τῶν πονουμένων ἑτέροις πολὺ τιμιότερα καὶ περιφανέστερα.

His by-businesses, his *occasional meditations*, are more precious than the

the elaborate works of other men.

For his Body, that is already laid
Gen. 50. 2. up in his Dormitory without the honourable Ceremony of *Embalming* which *Israel* had. But though he wanted that, and other Ceremonies of deserved honour (which his own humility and the envy of the times denied him) yet doth he not want that which the Wiseman saith,
Eccles. 7. 1. *is better than a precious oyl or oyntment* (namely) *a good name*. For I may say of this mans name, as the Spouse speaks of the name of her beloved, That it is
Cant. 1. 3. *an oyntment poured forth*. An oyntment that carrieth with it all the excellencies of a precious oyl; that is, besides the rich ingredients wherewith it is substantially compounded: These three accidental qualities too; of a fragrant and far spreading odour or sent; the gentle and pleasing lævor, or smoothnesse; the bright shining Nitor, or Lustre.

My task at this time hath been to break a smal *box of oyntment* to pour upon

upon his feet; and I hope there is no body will accuſe me of any *Waſt*, either of my time, or my oyl; eſpecially conſidering both were little, and leſſe worth. If there ſhould bee any murmurers, I hope to find them that will excuſe me with this Apology; ſaying, *I have done a good work upon him, I have done what I could and done it for his burial.* And ſure we do all well to help to Embalm his name, eſpecially ſince we may do it at his own coſt, for he hath provided the Spices in his life. When he lived, his lips dropped Myrrh, and his Pen the Oyl of Calamus and Cinamon The ſmell whereof hath filled the Houſe of God with ſuch a Perfume as (I hope) this age (as ill ſented as it is) will never wear out. Mark 14. 8. Matth. 26. 10. 12.

His life was ſo well acted, as (had not his modeſty forbidden it) hee might have taken his leave of the World, as *Auguſtus* did, with *Valete & plaudite*, Farewel and ſpeak well of me.

He is now ſilent, and ſo muſt I be,

be, for the time will not allow mee to protract my ſpeech. An Angel from Heaven hath tranſlated the Soul of this *Angel of the Church*, and placed it among the 24 *Elders*, which St. *John* ſaw *about the throne of God*, (which good Interpreters have taken to be a type of the 24 Chief Prieſts under the Law, and of their Analogical Succeſſors, the Biſhops of the chriſtian Church) attired with a *white robe* of glory, in ſtead of his earthly Rochet; and inſtead of his Croſier, he hath a branch of the peaceful and victorious Palme put into his hands; and for his Miter, which fell with the Royal Crown, (when the time was come that his old Maſters prophecie was to be fulfilled, [*No Biſhop, no King*] he hath a Crown of Glory ſet upon his head. A *Piſgah-ſight* he often had of this heavenly *Canaan*, when he was upon his Mount of Contemplation; but now he is gotten up to the top of the Ladder, and ſeeth the face of God indeed in the true *Peniel*.

Me-

Me thinks now I hear ſome of you ſay with *Balaam*, *Oh that I might die the death of the righteous, and that my latter end might be like his!* I ſhal tell you (in a few words) how that may be, and I have done.

Follow the ſteps of his holy life, and the inſtructions of his godly books; learn of *Iſrael*, and of this Parallel Father, to prize the ſpiritual birth-right, above any preſent fleſhly enjoyments, and to *wreſtle* with God for it in Prayer: *Meditate* much and often of Heaven and heavenly things as he did; imitate him in his holy *Vows*, and bee carefull to pay them; follow, I ſay, the ſteps of his Faith and Charity, and you cannot miſſe of ſuch an end. *For as many as walk according to this rule, peace ſhall be upon them, and upon the Iſrael of God.* AMEN. Gal. 6. 16.

Angelus è Cœlo ad Angelum Ecclesiæ N. ad Cœlum transeuntem.

Ave Pater Sancte, Proso-metrica.
Gratis dilecte, gratiâ jam plene,
Dominus tecum, túq; cum Domino,
Semper fuit, semper es futurus.
Benedictus tu inter viros, inter angelos.

En age, ociùs hanc nostram ascendas alam,
Simúlq; ascendamus hanc scalam ὑρανοκλίμακα:
Quin & properare jussit expectans Dominus,
Idémq; cupiunt conservi omnes,
Gestientes videre, aventes exosculari.
Uterq; te manet gratulabundus Adamus
Et qui perdidit, & qui servavit.

Jamjam aperuit sinum,
Fidus Fidorum Pater Abraham:
Brachiísq; extensis adstat Parallelus Israel,

Cum charissimo filio cognomine Josepho.
Fratrésq; omnes in amplexum ruituri.

In Ascensu.

Quid moraris, quid miraris
Lumina hæc pervia?
Quid Lunam argenteam noctis reginam?
Quid aureum solem diei regem?
In sidera errantia quid errant oculi?
In fixa quid figis Lumina?
Quorsum (post solem) duodena signa pervagaris?

Non est hoc veri nominis, nec numinis Cœlum
Non hæc aula Jovis Αριστομεγίστου:
Sed ejusdem camerata cella.
Nec sunt hæc lumina verè cœlestia
Sed umbra luminum super-cœlestium.

Attolle oculos, aspice justitiæ solem,
Suo jam culminantem
Fixo æternoq; meridie.
Hujusq; radiis gloriâ plenam,
Formosam lunam verè lucinam,
Scilicet quæ peperit lucem parentem.
Ecce Patriarcharum bis sena signa
Totidémq; Apostolorum antitypum Senatum.
Ecce Saturnum grandævum Adamum;
Jovemq; legiferum Mosen:

Martem

Martem bellicoſum Joſuam:
Eliam Mercurium, poſt cælica peracta juſſa
Ad cælum impigrè revolantem.
Ecce Heſperum ſolis præcurſorem
Joannem Baptiſtam.
Ecce Pleiades Empyreos,
Septem Fratres, ſtellas Aſiaticas:
Eece agmina minorum ſyderum,
Variantis magnitudinis,
Omnia tibi lucem præbent Venturo.

Adjunge latus debito choro,
Auge deſtinatam conſtellationem,
Sed primum, cæli amicus, induas amictum cæle-
Hanc ſcilicet gloriæ album, (ſtem.
Pro terreâ direptâ pallâ;
Illam victricem palmam,
Pro extorto paſtorali pedo:
Iſtam coronam ſideream,
Pro tenui decuſſâ cydari.
Vide Arborem vitæ de quâ toties legiſti,
Hujus nunc fructum leges,
Et æternum vivas.

J. W. M. A.

Upon the much Lamented Death of the Reverend Father *JOSEPH*, Late Lord Bishop of *NORWICH.*

OUr Father dead? can any dumb-born Son
Forbear to cry, Die, and we are undone?
Ah could our cries, his flying Ghost recall,

'T had soon return'd to its wonted stall:

But since
From hence

It must, blow high our deep fetch'd sighs, and land
This high-priz'd treasure on the heavenly strand
That's all we can, for without his own skill
Of Tongue, *and* Fancy, *can't the briskest quill*
His worth
Set forth.

Yet cry we must, and tho' in uncouth tones,
And dreary accents of confused groans,
Tell the mis-deeming World ——— I

What rich Embroidery of Wit *and* Grace,
Like sparkling Diamonds set in Golden Case,
Like the pure white and red, in beauties cheek,
With sweet contention that Precedence seek,

Possest
That breast.

How

How ſweet a dreſſe of ſmiling gravity,
Sate on that reverend brow; how ſolidly
Fraughted with Goſpel-treaſure *at its home,*
That Soul's arriv'd, like ſhip from Indies *come.*

See in that mind a Land-skip of all Graces
Pourtray'd to life, rank'd in their proper places.
Here Love *and* Peace *imbrace, there* Meekneſs,
(Sanctity,
Below at diſtance ſits Humility;
See yonder Charity, *with arms expanded,*
With tender-bowels open-handed:
(low
There Patience *ſtoops, and bends her ſhoulders*

To bear what load the unworthy World wil throw
On wronged Innocence. *Then tap'ring to the ſky*
You'l ſee pure Zeal, Devotion, Piety.
All theſe unfucuſt, candid, and ſerene;
Not like the Modern garb, to ſerve the Scene

Of

Of ends and interests; meer Pageantry,
To gull such Souls as see with half an eye.
Such stales of vertue's, but a Saint-like cheat,
Glasse, *to his* Chrystal, Gloworms *to his* Heat.
VVas ever soul ravish'd in Meditation,
VVound up on high in Contemplation

Divine,
Like thine?

Such know the beating of thy Pulse whose traffick
VVas wholly so Cherubick *and* Seraphick,
That it evince, 'tis not hæretical
To say, Angels may be Corporeal.
His holy life, *a silent* check *to all*
The rout of Vices, *was: his* Pen *the* Maul

Of Sects
And Smects.

His name did more perfume the Church, than (Gum

Of

of Stacte, Onycha, *and* Galbanum
Did Moses sacred Tent, *and certainly,*
While ſt Hall's *remembred,* Biſhop *cannot die.*
And that will be, till Books *ſhall be* calcin'd,
With th' Elements *above; and all refin'd,*
At the laſt conflagration ——

Learned Armagh *to honour this his day,*
His Uſher *was, and Heaven-ward led the way.*
When aged Durham *ſhall remove his ſtation,*
How great, how glorious a Conſtellation
In th' OrbEmpyreal *wil they make* thoſe three
That will out-ſhine the radiant Caſſiopee.

But ſtay: theſe blundring lines do wrong the
(bleſt,
Let Yare *and* Iſca *murmur out the reſt:*
Only our dropping tears ſhall never ſtint,
Till on his Marble *they theſe words imprint:*

Maugre the peeviſh World's complaint,
Here lies a Biſhop and a Saint.

Whom

VVhom Ashby *bred, and* Granta *nurs'd*
VVhom Halsted *and old* Waltham *first*
To rouz the stupid VVorld from sloth,
Heard thund'ring with a Golden Mouth,
VVhom Wor'ster *next did* dignifie,
And honoured with her Deanry:
VVhom Exon *lent a* Mitred wreath,
And Norwich *where he ceas'd to breath.*

These all with one joint voice do cry,
Death's vain attempt, what doth it mean?
My Son, *my* Pupil, Pastor, Dean,
My rev'rend Father *cannot die.*

Deflevit *H. N.* B. D.

In Obitum Ampliſſimi Patris *J. H.* Epiſcopi Norvicenſis.

Iambi recti.

INdulte cœli tam benigno munere,
Quantis tuorum luctibus refers pedem,
Facunde Præſul! quo domante multiceps
Pecu, profanas ordini intentans ſaco
Latè ruinas, concidit; quo vindice,
Cenſûs ſecundi Flamen anctus inſulâ
Nondum ſuperbit; ſiquibus diſtinguere
Humana brutis arma jam cordi fiet;

Mentis-

... doctæ si tropæa viribus
... robustis præferant. Olim tuos
... lacertos factio Browniſtica :
Auriſtes ille ſepticolli culmine,
Superbus olim ſenſit. Vt tantùm cluat
Sagata *virtus*, *nentiquam* toga *minor*
Incedis, *hinc te duplicis ſerti decus,*
Oliva, laurus, gloriâ pari beat.
Tricisque præpedita conſcientia
Quàm dexter adſis perpetim fatebitur,
Quàm luculentâ nubilam ducas fide,
Cujúsq; ſcripti quæ venuſta lumina !
Qualèsque nervi ! cuncta quàm normaliter
Concinna, queis ſunt attributa partibus !
Piâq; ſuavitate quem non detinent !
Sed quæ Camæna, dulcibus faſtigiis
Dignanda cœli, pergat exiles domos
Rectoris alti, ſpiritus & accolas
Referre tecum ? quando penè libera
Mens jam ſenilis corticem perrumpere,
Cœpit cataſtæ, & limpido veſci æthere,
O quanta promis indidem myſteria !

At

At vita qualis ſanctitatis! quá[m]
Fœcunda amoris! quámq; nullis ſecu[l]
Exulcerata cladibus, quas ordine
Longo furentes, miles infractus pati!
Lætiſque poſſis impiger cervicibus.
Partes in omnes qui volet te proſequi
Laudum canenti quanta creſceret ſeges!
Sed nos Galenus.

Inſtantibus amicis extempore profudit

J.W.M.D.C.L.

ERRATA.

PAg.30.l.21. dele *to whom*, p.45.l.14. r. *nearer then*, p.20.l.16. ἅδης, l. 18. παρηγόροι, p. 41. l. 10. εἴδωλα, p. 49. l. 22. for *no* r. *we*, p. 54. l.8. dele *put*, p.55.l.15.dele *the*, p.77. l. 20. for *we* read *they*. Verses. p.2.l.14.r. *umbra*, p.3.l.14.r.*Albam*. Title ἈΓΧΙΘΑΝΉΣ.

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FINIS.